

Light

A Journal of Psychical, Occult, and Mystical Research

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Assistant Editor :
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EDMUND DAWSON ROGERS.

E. W. WALLIS.
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LIVE MAN SPEAKS THROUGH TRANCE MEDIUM

PREDICTIONS VERIFIED AFTER HIS DEATH

EDITOR'S NOTE

FOUR years ago, at a sitting with Mrs. Eileen Garrett, a scientific man (referred to as "Hugh") received a series of messages about someone named "Robert," to which, at the time, he could attach no meaning. The messages spoke of "a passing that might have been averted," and of subsequent troubles.

Recently a friend named Robert Caulder (always spoken of as "Bob") committed suicide; and Hugh now finds to his amazement that practically every word in one part of the messages applies to this friend and to events and incidents of the past few months. It would therefore appear that :

(1) Robert Caulder, nearly four years before his death, functioned independently of his normal consciousness and communicated through a trance Medium a detailed prophecy of his death and of the troubles to his wife and others that would follow; or

(2) That by some mysterious means Mrs. Garrett's trance personality obtained the prophetic information and dramatised it as coming from the person concerned.

This case resembles the Gordon Davis case reported by Mr. S. G. Soal in the S.P.R. *Proceedings*, Vol. XXXV. In that case, at a series of sittings with Mrs. Blanche Cooper in 1922, a voice claiming to be that of Gordon Davis (whom Mr. Soal had known and believed to be dead) gave details about himself and his family and their new residence—details which were subsequently found to be correct, although, as was discovered three years later, Gordon Davis was alive and did not go into his new residence until some eighteen months after the receipt of the message by Mr. Soal.

The Robert Caulder case will appeal to the general reader because of its dramatic interest; and it will excite the curiosity of students because of the peculiar problems it presents.

STORY OF THE MESSAGE

By B.A.M.

FOUR years ago, my brother Hugh lost a life-long friend, and was induced to try to enter into communication with him through the mediumship of Mrs. Garrett. My brother is a scientific man, and at that time he knew very little about Spiritualism. Also he is by temperament an extremely reserved man who finds it difficult to "let himself go" in any way.

This was how I explained the fact that, when he showed me his copious notes, I was bound to admit that the two "sittings" he had in January and February 1930 seemed poor. True, the deceased friend was described and named, and a few facts given about him were correct—that he had passed out abroad from cancer of the stomach, that his wife needed help, and that my brother had his

photograph, etc. Also my brother's room was well described.

But beyond this, there was a mass of "stuff" that was apparently wholly irrelevant, and I regretfully put Hugh down as a "bad sitter."

Now, four years after these sittings—that is to say, four months ago—my brother lost another great friend very tragically by suicide, and has since then, as executor, had a period of considerable difficulty straightening out his affairs.

I was staying with him last week-end, and during the evening, Hugh said to me: "Do you remember those unsatisfactory Mrs. Garrett sittings?"

"Of course, I do! Why?"

"Well, the other day something moved me to look at my notes again, and to my amazement I found that it is

full of absolute facts about poor Bob Caulder's death and all this business."

Thereupon we went over the notes together, and I propose to give extracts from them, together with my brother's comments in 1930, and (in italics) his comments to-day. I shall omit the references to the first friend who died of cancer, which have already been dealt with, confining myself to those dealing with the event which only happened four years afterwards.

The names have for obvious reasons been altered, but the notes were shown to the Secretary of the L.S.A. at the time, and she remembers perfectly the disappointment then expressed at the apparently unevidential sittings.

FIRST SITTING, JANUARY, 1930

"There is a man who went out very suddenly—rather jolly, face keen, middle life, had not been well; it was a very sudden going out; fine-looking man, of not many words. Dick (the first friend) says the passing might have been averted."

1930—Can't place at all.

Now—*All applies to Bob Caulder. (This man shot himself in 1933—presumably owing to ill-health and domestic unhappiness.)*

"This man wants to talk with you. He is very unhappy in his home life; wants to discuss it with you. You have been in the presence of his wife. He knows that you know all is not well; things in a state of disarrangement in his home life. After his going everything had a different perspective for May; she was stunned."

1930—Has no meaning for me at all.

Now—*Quite correct as applied to Bob. Wife's name MARY—not May.*

"The wife wants to leave the house; there is a sale of things; you are worried about dealing with her. I get the impression that she talks to you about some reinvestment of money—it is not wise, but the man feels she will disregard his influence. He was very unhappy, had great difficulty in his personal life, misunderstanding between him and his wife, he feels that you had gathered this. He did his best, he says, but things will be said about their life. He asks you not to be too credulous later on; the future will reveal a different aspect."

1930—Can make no sense of this.

Now—*My brother has had, and is still having much trouble with the wife over settlement of her affairs. She is very difficult to deal with.*

SECOND SITTING, FEBRUARY, 1930

"There is an officer here, appears in uniform. I get the name Robin—and Corner."

1930—Unknown to me.

Now—*Bob's name is CAULDER (similar in sound). He was an officer.*

"Now I get the name Robert. He is taking out a watch which he puts into your hand. His affairs are not yet straightened out. I get the impression of a watch without a chain—he wore it with a chain in life."

1930—Robert is my brother in Africa, but can make nothing of remarks on either watch, nor affairs.

Now—*My brother Robert was never spoken of as "Bob" and "Bob" Caulder was never connected with the message until after his death. When reading the notes,*

Hugh drew Caulder's watch—minus chain—from his pocket. The chain had been left to someone else.

"The man is very close to you; someone belonging to him is changing house, and sale is taking place."

1930—Conceivable that my brother might have removed; but I have heard nothing to that effect. (Found not to be correct later on.)

Now—*Would apply to house property held by widow, about which there has been discussion of sale.*

"There are some press cuttings coming to you from a westerly direction."

1930—Conveys nothing.

Now—*On returning from India in 1933, the news of his friend's suicide met my brother as newspaper-cuttings at Aden—from England, i.e., from the West.*

"Mentions a rockery—does that mean anything to you?"

1930.—No; nothing.

Now—*Previous to his death (I fancy, the last time my brother met Bob Caulder) he was showing Hugh the rockery he had made in his garden.*

"I now get strong Eastern conditions. They are very strong. Were you ever in India—or Japan?"

1930—No—no connection at all."

Now—*In 1933 my brother quite unexpectedly made two business trips to India.*

One of the most obvious lessons to be drawn from this story and one which we should all do well to remember, is that it is unwise to write off as "bad" any message of which we can not see the applicability. It may refer to a past which has gone from our memory, or to future events which have not yet manifested; or we may—as in the case quoted above—apply the words to entirely the wrong person: "Hugh" very naturally assumed without question that the "Robert" mentioned applied to his brother Robert, and not, as is now evident, to his friend "Bob."

THE B.B.C. TALKS

An interesting address on "Telepathy" was broadcast by Mrs. W. H. Salter on Friday night last week (February 16th) in the B.B.C. series on "Inquiring into the Unknown." She spoke of the difficulty of securing scientific certainty of Telepathy by means of laboratory experiments and also of the frequency with which people tried to explain puzzling mental phenomena by saying "Only Telepathy." If messages from the dead were really received—a subject on which Sir Oliver Lodge would speak on March 9th—she believed it would be found that Telepathy is the means of communication.

To-night (Friday, February 23rd) at 9.20, Dame Edith Lyttelton, President of the S.P.R., is to broadcast an address on "Dreams and Prevision."

SURVIVAL LEAGUE

At the National Council meeting of the Survival League in London on Saturday last (February 17th), with Mr. Ernest Oaten in the chair, it was announced that the Science and Survival lectures at Caxton Hall will be continued. There will be another six next autumn, in addition to which Mr. Shaw Desmond will deliver a series of six lectures.

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HUMAN BRAIN WAVES

RADIATIONS SCIENTIFICALLY RECORDED

By CESAR DE VESME

(Author of "History of Experimental Spiritualism")

IT will be remembered that in 1925, much interest was aroused by certain publications of Professor Ferdinand Cazzamalli, at that time Lecturer of Neuropathology at Milan University and actually attached, in the same capacity, to the University of Rome. These writings dealt with experiments of his which were to reveal the "bio-psychic radio-activity of the human body."

The interest aroused, both amongst Biologists and Psychical Researchers was all the greater because these experiments were partly concerned with telepathic phenomena obtained principally through that excellent Medium, Mlle. Maggi. This lady was able to become aware of thoughts and of happenings at a distance and her perception of them was recorded on instruments specially designed by M. Cazzamalli.

Nevertheless, the fact of certain extraordinary circumstances which accompanied these manifestations gave rise to some perplexity, even amongst those scientists who freely admitted, in principle, the reality of these supernormal phenomena. The question first arose as to whether the noises that were heard at the moment of these manifestations in the Faraday Isolation Chamber, where the Medium and the instruments were placed, might not be due to causes outside of the cerebration of the subject. Hence the prolonged technical discussions amongst various learned experts, which, however, do not appear to have completely elucidated the problem.

Meanwhile, Professor Cazzamalli tenaciously pursued his research work, until finally he was able to publish in the *Giornale di Psichiatria e di Neurologia* an article setting forth the results at which he had arrived since 1925—first of all by continually making more and more perfect the scientific apparatus employed; and, secondly, by narrowing down the aim of his experiments, thus rendering them conceivably less sensational but at the same time placing them beyond all possible criticism.

His new article bears the following lengthy title: "Electro-magnetic Phenomena Radiating from the Human Brain Under Intense Psycho-Sensorial Activity, Revealed by Means of a 'Complexus Oscillatoire à triode' for ultra-short waves."

The apparatus used for these experiments consists of an "isolation chamber" and a "dark room." The former, so constructed as to exclude every electrical influence from outside, contains (besides the Complexus Oscillatoire, etc.) a couch, on which the Medium reclines, as a rule with closed eyes and in a calm and restful condition. Antennæ for capturing the electro-magnetic oscillations are fixed about two feet away from the couch.

At a certain moment, the experimenter abruptly suggests to the subject something intended strongly to rouse his or her emotions. In the adjoining dark room, there is a cinematograph ribbon moving at the rate of about eight centimeters a minute, which up to then had registered merely a regular straight line; but now, after a brief interval, corresponding apparently to the accumulating psycho-sensorial charge, this ribbon will, if the subject is sensitive, register sudden oscillations more or less well-defined and corresponding to the emotions experienced by the subject—emotions obviously giving rise to electro-magnetic phenomena. Professor Cazzamalli proposes to designate them "Psycho-radiant Reflexes."

In his opinion, they are analogous to psycho-galvanic effects. But whereas the latter constitute a direct psycho-electric reaction (seeing that they manifest by the direct internal intervention of the glandular and vesicular

elements of the skin responding to the "psycho-radiant reflex")—we have here, on the contrary, the purely direct phenomena of electro-magnetic cerebro-psychic reaction.

Dr. Cazzamalli recommends his subjects to preserve their material tranquility as much as possible before the experiments, and not to busy themselves with telling their thoughts or their visions at the instant of realisation, but only to do this afterwards. He has, as a matter of fact, several times made the following observation:—In the case of particularly emotional subjects, when the sensorial charge, with its accompanying emotional tension, discharges along the motor, vascular or glandular routes (i.e., passionate reaction, reddening of the face, moans, tears), then the radiant phenomena will abruptly cease. He proposes to revert to this circumstance later on, in order to interpret it.

Cazzamalli has engraved reproductions of certain of the most remarkable of these film-ribbons obtained, showing the oscillations recorded. I quote from the text accompanying some of them:

"Spontaneous and intense re-evocation by the artist Joseph Montanari of one of the pictures on which he was engaged ('Christ and Four Figures,' which has been exhibited at the Biennial Exhibition in Venice, and purchased by the Berlin Pinacothèque.)

"Abrupt order to temperamentally artistic and sentimental subjects to think of someone in whom they were deeply interested.

"Reaction produced in a well-known Water-Diviner (Etienne Chiabrera) by breaking into his state of passivity with a sudden order to 'Seek for water.'

"Powerful psycho-sensorial re-enactment on the part of a sensitive subject of scenes experienced during the War: a night attack, with the darkness lit up by the hurling of hand-grenades, etc."

The interest attached to these experiments from the point of view of Psychical Research is obvious. Like the recent experiments of Dr. Osty with Rudi Schneider, they do effectively confirm the oft-debated phenomena of the radiation emitted by the human body; they will also contribute towards the better establishment of the psycho-physiological conditions necessary for the production of certain of these phenomena—phenomena which play their part not only in the physical manifestation of mediumship, but also in supernormal manifestations of intellectual order—from simple thought transference, to spiritualistic communications.

[NOTE—Count Cesar Baudi de Vesme, the distinguished French author and Psychical Researcher, has kindly promised to contribute occasional articles to LIGHT. The above is the first and others equally important will follow at intervals.—EDITOR.]

RECTOR SAYS HE SHOOK HANDS WITH HIS DEAD FATHER

REV. T. B. CLARKE, Rector of Loddington, spoke at a recent Spiritualist meeting at Temperance Hall, Kettering. He expressed gratitude at being allowed to address the gathering and said he had come because he was a priest of Jesus Christ.

"There are healers among you," he said. "I believe I am a healer, but I do not use the power as much as I might." He drew on the New Testament to support his contention that Christ was a clairvoyant and the other figures in the Resurrection scene were psychic, which gave additional meaning to the occurrence.

Mr. Clarke told of a night four months ago when he believed he saw his father (who died 19 years ago) and how he shook his hand. He had a conversation with him.

Mr. Clarke concluded with an account of how his father, who had never believed in Spiritualism, claimed to see his own parents during his last illness.

—Kettering Leader.

THE GIFT OF HEALING

MRS. ST. CLAIR STOBART SAYS IT IS
SPIRITUAL—NOT PSYCHIC

"THE Gift of Healing is said to be inherent in certain individuals who are frequently picked out at public meetings by clairvoyants and are told they have the healing faculty and should exercise it.

"This," said Mrs. St. Clair Stobart, "sends cold shivers up and down my spine, for the Medium knows nothing, or is supposed to know nothing, of the private character or the conditions of life of the individual selected, who is led to imagine that he possesses IT and that he is there and then free to exercise IT or not at will."

Mrs. Stobart was speaking at the Spiritualist Community service at the Grottrian Hall, London on Sunday evening last (February 18th). Her subject was "Healing Power," and she began by saying she would probably make herself thoroughly unpopular, as she wanted to talk plainly and try to remove a few misunderstandings in regard to what was called "the gift of healing."

Leaving out the medicine of the authorised physician and the knife of the accredited surgeon, there were many varieties of healing methods—including massage, osteopathy, the thought-holding treatment of Christian Science, the magnetic touch of the psycho therapeutic, the Coué method, laying on of hands, faith healing, healing by suggestion, absent treatment, hypnotic treatment, exorcism and direct healing through psychic Mediums by spirits on the other side of life.

"The remarkable thing about this variety of methods," Mrs. Stobart continued, "is that one and all are able to show a sufficiently large percentage of cures apparently to justify their practice. How can this be accounted for? Is it all a fluke? By no means. I suggest that the reason, fundamental to success, is primarily this:—That at the back of all external treatment lies Nature's great principle of 'Preservation of the Idea of the Species'; and that this great preservative idea is operative throughout human organisms, assisting the various external remedies, and in many cases even operating *in spite of* the remedies that may be applied."

There were two main factors which conduced to the fulfilment by Nature of this purpose. These were (a) elimination of the Conscious Mind with its dominant characteristic of Fear; and (b) submission to the Sub-conscious Mind, in which the dominant feature is not Fear but its antithesis, Faith.

Up to a certain point in the evolution of living organisms Nature met with no opposition in the attainment of her object. Thus, the creative powers of Nature could restore the lost claw of the crab, and experiment had shown that even the eye of a salamander could be restored within a year if the optic nerve remained in the orbit.

"Why was it," she asked, "that Nature cannot do this for man? To answer this, they must remember the differentiation between the Conscious and Sub-conscious Mind, and they must identify Nature with the operations of the Sub-conscious. The Conscious intelligence of man not only had no innate knowledge of the processes by means of which such functions as the circulation of the blood, speaking and walking are conducted, it did not even, as a rule, know upon which side of the body such an important organ as the liver was located.

"It is precisely in proportion as the Healer has the power of eliminating the Conscious Mind of the patient," said Mrs. Stobart, "and thus leaving the field clear for the recuperative operation of the Sub-conscious Mind—of the Vis Medicatrix, the Idea of the Preservation of the Species—that success will be obtained."

It was important to remember, she continued, that it is almost exclusively among diseases that are functional as distinguished from those that are organic that so-

called miracles of healing are obtained in the various therapeutical systems.

Non-Spiritualists who had no experience of the marvellous results obtained when a Medium, in trance, was controlled by a spirit-doctor might scoff at the idea as savouring of fantasy, fraud or imposture, and regard belief in such intervention of spirits as the crowning folly of modern Spiritualism.

A WORD TO SCOFFERS

"May I remind such scoffers," said Mrs. Stobart, "that the ancient Greeks—perhaps the most intelligent people of whom we have any record—at the apogee of their glory believed that all knowledge, both in religion and in medicine, had come to the world through the Oracles, by inspiration of the Mediums, or Pythonesses as they were called. Not only was religion, it was believed, thus revealed. The science of medicine received its initiation from the Oracles. According to the *Times*, the science of medicine was said by the Egyptian priests to have been revealed and systematised by the goddess Neith, and to have been transported through revelation into Attica by this goddess, who there was known by the name of Athena.

"It was thought to have been Æsculapius himself, in spirit form, who appeared to Polemon the Sophist and ordered him to drink hot water as a cure for arthritis. The same old complaints and the same old remedies, yesterday, to-day and forever! Do our Harley Street physicians realise, I wonder, when they prescribe that glass of hot water, morning and evening, that the prescription came originally, with many others of which they are unaware, from the spirit-world?"

Referring to the cures effected by Jesus, Mrs. Stobart said the majority were what we should call faith cures. Where Jesus stood apart from all others was that, in curing the bodies of men, He had the supreme faculty also of curing their souls. For He knew that as the elimination of the Fear-thoughts of the Conscious Mind opens the flood-gates for the free working of the sub-conscious instinct ever seeking to conserve the *physical* Idea of the Species, so simultaneously does the elimination of the Fear-thoughts of consciousness open the flood-gates for the free working of that super-conscious instinct of the God-nature within us which is ever at work for the preservation of the *spiritual* Idea of the Species.

"If we take Consciousness as the spectrum of the human mind," she continued, "we may say that it is extended beyond the visible limits in the direction, at one end, of Sub-Consciousness with the instinctive power of preservation of the body, and at the other end in the direction of Super-Consciousness with its equally instinctive power of preservation of the spirit. At either extremity, the operations are beyond the control of our conscious powers. But if we call the one end 'Nature' and the other 'God,' these appear to be ultimately synonymous terms for that Divine Agency which operates equally in the healing of the body and the redemption of the soul, and we seem at last to be in a position to realise, with the Apostle Paul, the glorious truth that, though there are diversities of operation, there is but one Spirit—the Spirit of God, which is Nature, and which is, in very deed, the Healing Power itself.

"Is it clear then," Mrs Stobart asked, "what I am trying to press home? Namely, that for those who would be Healers of men, many gifts and many qualities are required in order to deal successfully with the varied types of diseases and with the varied types of human beings. We should possess the magnetic touch, we should be clairvoyant for diagnosis, we should understand how to enlist the help and counsel of those on the 'other side' who are competent to help; we should have a sense of psychology to discern whether the complaint of the patient is due to sins of the flesh, of the mind, or of the

(Continued at foot of next column)

REVEALED BY A DREAM

THAT dreams sometimes serve to reveal crime is proved once again by the following report from Wiesbaden, Germany, sent to *Zeitschrift für Metaphysische Forschung* by Herr Leopold Günther-Schwerin.

A certain man was head of a boys' school in Maintz. He was an unusually tall man, cultured, and much respected by all who knew him. A stroke of paralysis led to mental disturbance, and the sufferer was finally moved to the municipal asylum, where he died.

Not long afterwards, his widow came to the doctor in charge in a great state of excitement and distress. She declared that her husband had appeared to her in a dream, quite naked, and with his knees bent up, and she insistently pleaded for an exhumation. The doctor told her over and over again that no authorities would accept a dream as sufficient reason to justify an order for exhumation; and she was finally persuaded to go home. Soon afterwards, however, she returned. She said that a colleague of her husband's had been struck at the funeral, just as she had been, by the shortness of the coffin considering what a very tall man her husband was. She believed there must have been some mistake and that the body in that coffin was not her husband's at all.

This assumption carried weight. The necessary order was obtained for exhumation and identification. The head doctor was present in person, as well as the widow and a couple of close personal friends of the deceased head master. The coffin was opened, and revealed the right corpse, but it had indeed been stripped of all clothing, and forced with bent knees into a coffin several sizes too small.

This disclosure led to an exposure of the fact that for a long time one of the officials of the Asylum had contrived to appropriate and sell the clothing in which those who had died were to have been buried, and to add to his unjust gains by constantly ordering coffins that were too small and, of course, charging for full-size ones.

(Continued from previous page)

soul, or whether it is due to ignorance in diet and ways of living, or to causes over which, as humans, the patients have no control. And we should possess a modicum of common sense to tell us when it is desirable to call in the physician or the surgeon.

"With such tremendous powers and possibilities inherent in these words, 'The Healing Power,' let us not use them lightly or make sacriligious use of our gifts in that direction. Let us try to understand and use that Power as Jesus understood and used it, and make ourselves channels for the transmission of that Divine Power which, when rightly used, could heal the bodies and the souls of men, restore spiritual life and health to an ailing world and change the whole face of the earth.

"I would that, instead of regarding the Healing Power as a psychic faculty, to be used in common with all the other psychic faculties, we should look upon it as a spiritual gift for the exercise of which, special characteristics and special training are required.

"It seems to me," said Mrs. Stobart in concluding, "that with this subject of Healing, Spiritualists have wonderful opportunities of proving the spiritual value of their beliefs. Crude and ignorant methods may bring the whole subject into disrepute and cause the world to miss the glorious potentialities inherent in the gift of Healing, when intelligently studied.

"And it is, to my way of thinking, worse than folly for platform Mediums to select in an audience some unknown person of whose character and opportunities for study he is utterly ignorant, and present him with the gift of Healing in the same way that he tells him that he has any other psychic gift.

"The gift of Healing is a spiritual and not a psychic gift. And Psychism is the bastard sister of Spiritualism."

AUTHORS AND PROBLEM OF SURVIVAL

WORK OF THE GREATEST IMPORTANCE

ANSWERING the question, "Do You Believe in Immortality?" Mr. Clifford Bax, author and dramatist, writes in *The Queen* (February 14th) as follows:

"Against the current of our time, I believe that consciousness outlasts the shock of death. I believe that this is a truth which the 20th century will establish firmly; that our present-day intellectuals will seem, in another 70 years, to be as benighted as the palæolithic man seems to us now; and that Spiritualists and other students of psychic research are engaged upon work of immeasurably greater importance than any that occupies Mr. Ramsay Macdonald or Herr Hitler.

"If men and women should once more become convinced that they are primarily spiritual beings, and that their bodies are temporary instruments, they would soon perceive that most of our newspaper agitations are childish. That is the radical change for which the world is waiting; and economic or political panaceas are, in my view, superficial palliatives.

"From the evidence already accumulated it looks as though, after death, we enter a 'world' which is surprisingly like the world which we shall then have left, and that, as time passes, we progress to conditions which are more and more remote, more and more incommunicable. The idea of reincarnation will remove a thousand difficulties from many contemporary minds."

Mr. Horace Annesley Vachell, answering the same question, says:—

"I believe firmly in the survival of individual mind and spirit after death. What our life may be on the other side is not beyond our finite understanding. In our happier dream-life here we may have an adumbration of what awaits us hereafter. Our bodies lie inert, but we appear to function delightfully without them, even as we are wretched when victims of nightmare. Children often speak of their dreams as 'lovely.' When a baby smiles in its sleep the mother wonders what causes that smile.

"The actual passing may be indeed a great adventure and a miraculous enlightenment. What happened to Saul of Tarsus may happen to us. We may be made instantly conscious of revaluations. But I doubt whether any great change could happen swiftly. Saints might pass on to a high plane, but if in life they have ministered to sinners it is conceivable that they may wish to remain with sinners, being better able to help them than they were on earth.

"Over there, as here, both Heaven and Hell will be of our making. It is conceivable that many persons who have suffered terribly here may be allowed to rest till some process of recuperation and rejuvenation establishes itself. It is easy to believe that a great artist will find fresh work to engross his energies. It is, on the other hand, most difficult to envisage what awaits those who are entirely dependent upon the pleasures of the flesh."

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BLIND BOY'S RETURN

SEANCE SURPRISE FOR HEADMASTER OF A
SCHOOL FOR THE BLIND

By W. T. OVERSBY, J.P.

THE wonderful experience of blind Captain V. M. Deane, of Colchester (given in your issue of February 9th) induced me to look up some correspondence with my oldest friend (just passed over on January 27th), viz., Mr. S. Maddocks, who was for 33 years the respected Headmaster and Superintendent of the Royal Blind School, Sheffield.

He was a wonderfully successful teacher of the blind, beloved by all with whom he came into contact. His success was so great that the Australian Government made him a tempting offer to transfer his services to them—which was declined, so wrapped up was he in similar work in Sheffield. His simple transparent honesty and infectious cheerfulness endeared him to everyone.

Here is an extract from a letter now before me, dated November 4th, 1926 :

"Even the Ancients called certain Bible things 'miracles' in their ignorance ; there are people to-day who would call 'wireless' a miracle, whereas it is not a miracle at all, but simply the working of a natural law, just uncovered.

"Now for an interesting item. Some years ago, one of my blind boys (Tom Williams)—a cripple also—passed on to the higher life. At a seance several years after, a spirit-guide said : 'Mr. Maddocks, there's a wee laddie here, very anxious to have a word with you ; shall I let him in ?' I replied, 'Certainly.' Then a boy's voice laughed heartily for some minutes, until I said : 'Tell me why you are laughing, in order that I may enjoy the fun too.'

"*Oh, I'm laughing because I can SEE you now, but I couldn't when I was at your school ; and NOW you can't see me —ha ! ha ! ha !*"

"My wife who was with me, said : 'Well, you have not told us your name yet.' 'Oh—if I told you that my name was Tom Brown you wouldn't be any wiser, for I was at Mr. Maddock's school before your time.' I then asked him his name, and he at once replied, 'Tom Williams, you remember the tricks I used to play with my crutch—but I'm not lame now, nor blind either, for I can see you all quite plainly.'

"The Medium could see him, and described him so clearly that I remembered him at once. On returning to the School I verified everything by the school register."

This extract from a long-forgotten letter bears out, I think, all that has been stated and written by Captain V. M. Deane.

"SIGHT BETTER THAN IT EVER WAS"

BEARING on the question "Can Spirits See?" raised in LIGHT (January 5th) by Captain M. V. Deane, Mrs. Josephine B. Scott writes as follows from Cassadaga, New York, U.S.A. :

"My husband was totally blind during twenty years and seven months, and an invalid for many years, resulting from hardship endured during the American Civil War. He was a Spiritualist and a short time before his passing I said : 'When you can see again, will you let me know ?' 'I will if I can,' was his reply.

"My faith had been weakened by experience of manifestations with undeveloped and false Mediums ; but from a newspaper I learned there was to be a reliable psychic in Toledo, Ohio, and I arranged for admission to a seance as a stranger. The first seance was remarkable, but I was unprepared for the demonstrations, and failed to look up and see a face before me that others described so well that I was quite certain it was my husband.

"A week later I went again, and a very startling and quite unpleasant thing occurred, reminding me of the time when an oculist insisted upon my looking into an

(Continued at foot of next column.)

WHAT IS RELIGION?

By TUDOR A. MORGAN

MISS DALLAS struck a true note in a recent contribution (December 15th) when she asked : What is the use of trying to determine whether Spiritualism is a religion, without first knowing what religion is ?

Religion is not a matter of attending a place of worship on a certain day of the week arbitrarily labelled "Sunday." What have centuries of worship, adoration, adulation accomplished ? Do we worship at all ? Consider the average Sunday service. We sing and enjoy the hymns. On what, meanwhile, are our thoughts ? Do they encompass anything outside the range of our personal enjoyment ? We fidget through a usually uninteresting and unenlightening sermon ; wince at the collection plate ; bow our heads humbly during prayer ; receive the benediction ; depart homewards duly gratified. Worship ? We must seek under a different heading for Religion.

The original meaning of the word "Temple" brings us a stage nearer in our quest. Any consecrated piece of ground is a temple and, as told in the history of the wanderings of the Israelites, the ground was made holy when the Lord spoke to the Leader. Moses, for instance, was commanded to remove his shoes, because the approach of the Lord made holy the ground whereon Moses stood.

The Eastern peoples, to this day, remove their shoes when entering the Temple, but they do so without understanding. What difference does it make whether a man remove his shoes or not ? The answer lies in a lost symbology. The Bible is mainly symbolic. Its true value is appreciated only through a knowledge of its system and symbols.

The story in question means that the plane in which the Lord approached Moses was the spiritual. The removing of the shoes indicated that Moses, or any other person in equivalent position, must remove from himself all physical impediments to his spiritual faculties, must prepare himself to receive the true inspiration, the clear commands.

God is creating this world. His chief instruments are ourselves ; we must learn how to receive His commands and to execute them. This is Religion. God is Spirit. His commands are issued by spiritual means. By spiritual means we must receive and interpret them. This civilisation cannot be run successfully by intellect alone. The provision of spiritual faculties in man indicates that the intellect was never intended to be used alone.

The function of religious bodies is to promote and teach this truth ; to bring mankind back to conscious interpretation of the Divine Will. No sect can claim the title of "Religion" unless it lines up with this demand.

instrument showing the congestion around the iris of my husband's eyes. At the second seance, those inflamed eye-balls, enlarged, appeared to be looking right into mine, and I nearly fainted. (A brief account of this is given on page 122 in Sir Arthur Conan Doyle's book, *Our American Adventure*).

"A few moments later, I saw my husband's face distinctly with wide-open blue eyes as they were previous to his loss of sight. This was repeated often—to let me know as he had promised. He has also told me of *seeing* places. One written message is : 'My sight is better than it ever was,' and he was an accurate marksman. 'I was up to the farm to-day, but it does not look as it did when I was there.' 'I saw Jack (the dog) when he barked at you, and he saw me and did not know what it meant.' Again, 'I stood beside you when you were looking at the river from the back porch' ; and 'It is even more beautiful here !' I had exclaimed at the loveliness of the scene, 'Can it be more beautiful in Heaven ?'

"I have had many manifestations that are incredible to any but a few of like experience. Blessings on the true Mediums."

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

THE "WALTER" THUMBPRINTS

Sir,—Father Thurston's letter regarding the "Walter" thumbprints in your issue of February 16th, should, in fairness to Mr. Brackett K. Thorogood's remarkable report on "The Walter Hands," (Vol. xxii. Amer. S.P.R. *Proceedings*) quote what the author himself has to say about Prof. Harold Cummins' conclusions as to the identity between the thumbprints of the living "Dr. X" and that of "Walter." In Chap. xvi, pp. 87-96, called "Changed Impressions," Mr. Thorogood deals with a surprising discovery which he made while carrying out repeated comparisons and re-examinations of old seance material with the original published photographs and reports relating to many of the thumbprints produced at "Margery" sittings, previous to his becoming a member of the group.

He found that a number of the "waxes" bearing "Walter" prints did not agree in appearance with the photographs taken of them by a skilled photographer at the time of their production, although apparently both wax and photograph bear similar dates and distinctive identification marks. A number seem to have been exposed to heat, and are elongated, blurred or distorted, while some may even be substitutes for originals. Their evidential value is nil under such circumstances.

Eight pages of photographs showing the original published prints and the present condition of the waxes, accompany Mr. Thorogood's trenchant observations which reflect severely on the custodians of the "waxes" which were not always in the care of Dr. and Mrs. Crandon.

He concludes, and this is the point of my letter:—"A most regrettable circumstance in connection with these changed prints is that several of them were included in the group which the writer sent to Dr. Harold Cummins of Tulane University for comparison with photographs of "Dr. X's" impressions. It was not until some time after Dr. Cummins' report was received that the fact that some of these waxes were of questionable origin was discovered. Dr. Cummins very kindly gave a great deal of time to the careful study of the data which we sent him and submitted two reports, both of which appear in full in the Appendix, and we wish to make this acknowledgement of our appreciation of his meticulous study and our regret that the character of much of the material sent to him necessarily disqualifies it for use as evidence in this matter."

It is to be hoped that Mr. Thorogood—through his new and valuable research in the "Margery" mediumship, may yet be able to throw light on this difficult aspect.

BARBARA MCKENZIE.

Tudor Court, Hanworth.

* * *

"LIGHT" AND THE B.I.F.

Sir,—On visiting the British Industries Fair I was very pleased to notice that LIGHT was being exhibited. This surely must be the first occasion on which a Spiritualist paper has made its appearance at such an important trade fair. The whole Movement must certainly benefit from this publicity.

M. COLHURST.

Brent, N.W.

* * *

"SO-CALLED SPIRITUALIST CHURCHES"

Sir,—I heartily agree with Mr. Collen-Smith's letter in your issue of February 9th. It seems rather astonishing that Mr. Shaw Desmond and Mr. Collen-Smith are the only well-known Spiritualists who are referring continually to these unhappy conditions so prevalent in our movement. Personally, I would be afraid to tell any of my friends to visit so-called Spiritualist Churches,

because of the fortune-telling which is so general, and which is definitely *not* true Spiritualism.

One experience may interest your readers. I took my husband and a friend to a Spiritualist Church in a well-known town. After prayers and some hymns, the Medium said: "I will now give psychometry for an hour." She then proceeded to tell the fortunes of all present (masked under the title of psychometry) and mere nonsense at that. How can we attract intelligent people while these things are going on? E. N. PHILIPSON.

* * *

REGISTRATION OF MEDIUMS

Sir,—I should like to confirm and enlarge on the letter by Mr. Collen-Smith on the abuses in Spiritualist Churches by people masquerading as Mediums and Spiritualists. Until there is some proper organisation in the Spiritualist world—such as registration of Mediums and lecturers, being persons suitably approved of by a Committee—it is inevitable that unscrupulous people will take advantage of the free entry to the Spiritualist Churches merely from a mercenary point of view, to the detriment of the cause.

MERRYWEATHER.

* * *

MEDIUM'S MAIN WORK

Sir,—We who are proud of being Spiritualists and wish to raise the movement to a higher level, must welcome Mr. Collen-Smith's letter in your last week's issue. On every hand more and more people are enquiring and investigating. We should strain every nerve to give these enquirers the truth of survival and its implications. Fortune-telling has nothing to do with the Medium's main work—a God-given gift—which is to prove survival and be a clean channel for those communicating from the Other Side, and for healing and comforting the sick physically and mentally.

J. JAMES.

78 Richmond Road, W.2.

* * *

REINCARNATION OR POSSESSION?

Sir,—Allow me to call attention to some interesting information from the Beyond concerning Reincarnation, to be found on p.145 in Fitz-Simmons' *Opening the Psychic Door*, and purporting to come from Dr. Morgan. He says:

"For a discarnate body [read *soul*] to take possession of a physical body, with the object of re-living his or her earth-life again, would not be logical, or even common sense. For instance, in order to take possession of the physical body of a baby, it would be necessary to eject its own *spiritual* body; where, then, would be the ultimate benefit? It would mean that one spirit, in pursuit of his own selfish desire to re-live a life in the physical body in order to gain further experience, robs another soul of its body."

The above is somewhat clumsily expressed, as is so often the case with spirit-utterances, but I think there is much truth in it. For me, the question of Reincarnation is settled. Rebirth may seem to take place, but in fact it never does. In reality, it is a case of "possession" under the law of determinants; and this seems to be a not unusual occurrence in Tibet.

The absurdity of the doctrine of Rebirth becomes quite clear when we have understood that life after death is a continuation of life before death. The tendency to regenerate the organism, so strongly and manifoldly manifested in the plant and animal life of this earth, remains after death, and by way of materialisation rebuilds the organism (the physical body). There is no need then, for Rebirth on this earth, to acquire a new physical body. And when we here on earth have learnt how to make conditions suitable, those passed-on will be able to materialise here at will and give much-needed help to bring the affairs of their "old country," the earth, into order. And then—and not till—death will have lost its sting.

HELGI PJETURSS, Ph.D.

Reykjavik, Iceland.

Light

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PROOF POSITIVE

WRITING of the vindication of the "Margery" Mediumship as contained in Volume XXII of the *Proceedings* of the American Society for Psychical Research, we expressed the view (January 26th) that in face of the documented evidence "there seems to be no reasonable alternative but to accept the conclusion that the allegations of deceit" (in connection with the 'Walter' fingerprints) "are groundless, and that the 'Walter' phenomena are definitely proved by the evidence to be supernormal." To that opinion we adhere.

Father Herbert Thurston, S.J., in his letter published in *LIGHT* last week, accepts this conclusion. He writes that he is "quite prepared to believe that these [fingerprints] and other 'Margery' phenomena are of supernormal origin," but he takes us gently to task for failing to divulge the fact that a certain Professor (Dr. Cummins of Tulane University, U.S.A.), who had been consulted, was of opinion that "the right thumb imprints of 'Dr. X' and 'Walter' originated from the same digit, and also that in certain of the 'Walter' imprints there is evidence indicating that they are produced by a replica rather than the actual thumb."

We admit the impeachment, but we do not admit that we in any way misrepresented the facts or misled our readers. We did not refer to Dr. Cummins' opinion because it is *only an opinion* and clearly at variance with the evidence (probably for reasons indicated in Mrs. Hewat McKenzie's letter on page 119).

The crucial test is contained in the microphotographs of the "Walter" and "Dr. X" thumbprints, and if readers will refer to our issue of January 26, in which these prints are reproduced, they will have before their eyes proof of the difference in a form about which there can be no argument.

We say again that the only alternative to the acceptance of Mr. Thorogood's conclusion—

namely, that the "Walter" fingerprints are of supernormal origin—is to say that he has deliberately falsified the evidence, and no one who reads his carefully documented report and studies his illustrations can for a moment admit that there is the slightest justification for such an accusation.

We welcome Father Thurston's acceptance of the supernormal origin of the "Walter" phenomena. He is a well-informed and careful student of psychic manifestations; and we have the right to say that evidence that satisfies him ought to satisfy other investigators, however sceptical.

The problem to be considered now is—do the supernormal "Walter" phenomena give reasonable proof of the presence and activity of Walter Stinson? We hold that they do, and that, taken in conjunction with other proofs, they provide a conclusive experimental demonstration of Survival.

"TOO BUSY!"

"TO be or not to be?" That is still the question of supreme importance and supreme interest. In *The Queen* (February 14th) it is discussed afresh by a number of well-known Authors and by one anonymous Politician.

With an almost inhuman aloofness, the Politician declares: "I am too busy to care about the hereafter," and, rather inconsequently, he adds: "I do not need promise of reward or threat of punishment to do my best." The point he misses is that it is not a question of promise or threat—it is a question of *fact*, in which, as a Politician, he should be interested, seeing it has the most direct and practical bearing on the problems of human life and well-being.

This is recognised by Mr. Clifford Bax (whose contribution of the symposium we quote on page 117). He predicts that Survival is a truth "which the 20th century will fully establish," and adds: "Spiritualists and other students of Psychic Research are engaged upon work of immeasurably greater importance than any that occupies Mr. Ramsay Macdonald or Herr Hitler."

The moral would seem to be that it is possible (as in the case of the anonymous Politician) to be so immersed in the details of living as to become altogether oblivious to the object and meaning of life. Fortunately, Politicians do not all shut themselves off from the Great Vision. Was it not W. E. Gladstone, one of the greatest of British Statesmen who declared that the production of proofs of Survival was the most important work in which any man could be engaged?

It is perhaps worth while recalling Mr. Gladstone's exact words. They were that Psychical Research is "the most important work which is being done in the world—by far the most important."

"THE SPECTATOR'S" HEREAFTER

BOOK REVIEW

By H. F. PREVOST BATTERSBY

"THE SPECTATOR" has always been inclined to symposiums, and this booklet on our chances of survival follows one on "The Next Ten Years," appropriately, since it so cheerfully agrees that few of us will out-live them.

Here are the views of six people—Professor Julian Huxley, as the agnostic; Professor G. Elliot Smith as the superior spirit of denial; Dr. L. P. Jacks, a good deal on the fence; Mr. Christopher Dawson, with the Catholic view; Mrs. Alfred Lyttelton, with the evidence for survival; and Dr. Edwyn Bevan, as compère, opening and summing up.

Prof. Julian Huxley is, as he always is, reasonable and unprejudiced. He would treat the subject "as a chapter in human natural history," calling in the physiologist and psychologist to explain the origin and spread of the belief in survival, and the anthropologist and historian to describe the changing form of its expression. He thinks that our aspiration for a hereafter is due to "the infinitude of our desires being constantly brought up with a bump against the finitude of the world and the incompleteness of its satisfactions."

But surely that argument could only be valid for those whose sense of dissatisfaction was acquired in an atmosphere not already permeated with other-worldliness?

Primitive man may not have had "any ideas of salvation or of the superiority of the future to the present life," but he had, with rare exceptions, an unshakeable conviction that it existed; and, even if the slaughter of a chief's wives and slaves was, as Professor Huxley suggests, "to prevent the dead man from being jealous of his possessions being enjoyed by others," of what account was jealousy unless he were still alive, and why was elaborate provision made for his journey into the unknown, if in the bourn of it there was no belief?

Surely the argument that "a belief in some form of survival has usually arisen, apparently as a deduction from dreams of hallucinatory visions of dead people" is a queer piece of reasoning. We do not know that the primitive dreamt; nor, if he did dream, that it was of the dead; and why, if he did, should it suggest, any more than the dream of a dead donkey, a place of souls foreign to his every experience, and scarcely to be achieved by his embryonic imagination?

To-day the nearest thing we have to a primitive does not dream ghosts, he sees them; and since our most enlightened scientists are just beginning to adjust their vision in various directions to that of the "savage," they may in time be able to assimilate his about survival.

Our other Professor, G. Elliot Smith, has a much more restricted outlook; it ends in Egypt, whence, he assumes, all sense of survival has spread. Even supposing that the Egyptian illuminati had childish ideas about the dead, we should still have to ask from whom they were inherited. There was a world, more ancient, and possibly more developed than Egypt, on the other side of the Atlantic; there was a world in Asia no less learned in psychic affairs. Why then narrow our speculation by considering "the common belief in a future life as the much distorted survival of this Egyptian speculation of fifty centuries ago"—even were we persuaded, which is far from the case, that Professor Elliot Smith understands all about it?

"Childish make-believe," he calls it, "which it is difficult to bring into accord with such biological knowledge as we have of the conditions essential for the

manifestation of life." It sounds as confident as a conjuror with his rabbit; but do we really know all that about "life"?

"We require more adequate proof . . . before we can accept the view that the dead can be resuscitated."

If by "dead" he means the abandoned body, it can no more be resuscitated than can the shed bark of the plane be turned again into a tree. "Life," like the chicken, leaves its shells behind it.

Dr. L. P. Jacks expresses sympathy with W. R. Greg who used to say "that he always believed in immortality except when he was listening to arguments in its favour."

"Were the question of a future life finally closed, either by a negative or a positive," Dr. Jacks suggests, "we might discover, to our dismay, that the interest of our present life began to evaporate. . . . A touch of uncertainty is a cheap price to pay for escape from boredom."

Well, if the good doctor's interest in life is so perilously balanced, who would rob him of his vacillations; but there are those who have *acquired* an interest in this life from their assurance of another.

CATHOLICS AND COMMUNION OF SAINTS

Mr. Christopher Dawson makes that point with emphasis. "To the Catholic, death may be only the gate to a wider and more intense form of social activity . . . for the dead still share in the organic life of the Church. . . . That is why Catholicism attached such immense importance to the doctrine of the Communion of Saints."

Many years ago the Catholic Church understood that Communion in a more catholic sense.

Taught by its most distinguished fathers, by St. Augustine, St. Clement, St. Gregory, St. Jerome and St. Thomas Aquinas, it believed for at least some sixteen centuries, that "the spirits of the dead can be sent to the living and can unveil to them the future which they themselves have learnt either from other spirits or from angels or by divine revelation."

What, one would like to know, has wrought the change? What has exiled the people of fact to the realms of faith? Did it become desirable to convert the avenue of communion into a sort of one-way street; open to prayer, but closed to counsel?

Mrs. Alfred Lyttelton opposes to Mr. Dawson's view of survival as "the vital restitution of human nature in its integrity," a conviction "that we are creatures caught in the process of evolution and that we are dimly becoming aware of our changing constitution."

It makes all the difference in our conception of design whether we regard man's spiritual ascent as a planned progression, or as broken somewhere by some unknown cataclysm, which produced his "fall."

Mrs. Lyttelton appeals to the Proceedings of the S.P.R. and the utterances of the saints and prophets to assist a faith in survival; but her suggestion is sounder "that we should concentrate our thoughts, not on survival after death, but on recognition that we are already spirits, growing, developing, moving onwards."

Dr. Edwyn Bevan, who opened the Symposium by saying "that science in the twentieth century can give neither proof nor disproof of personal existence after death," offers as a conclusion that "you cannot cut off this question of human survival by itself and determine your attitude to it apart from the whole mass of things which determine your general attitude to the universe." He declares that, for his own part, "it seems indubitable that the world process would be without 'meaning,' would be, in that sense, not 'reasonable,' unless in some way Spirit were immune from the decay of matter . . . but it is a tremendous assumption that the universe has a meaning."

That is so; but it is an almost more tremendous assumption that it has none; seeing how elaborate are its processes.

Anyhow that is where "The Spectator" leaves it, obviously with a considerable need for more Light.

*After Death. III. *The Spectator Booklets*. London. Methuen & Co. 1934. 1/-.

LIGHTS AND PHANTOMS

DOCTOR DESCRIBES EXPERIMENTS WITH
THE PRAGUE MEDIUM, WOLF

EXPERIMENTS with the Prague physical Medium, Wolf, are described by Dr. Jan Simsa in *Zeitschrift für Parapsychologie* (Leipzig) for February.

During last year, says Dr. Simsa, almost every sitting produced light effects, especially when the sitters were in solemn, reverential mood. In trance, the Medium gets on to his feet; he raises his hands, firmly held by one of us, above his head, and almost immediately they begin to give off light: first the thumbs, then the first and middle finger, and the right hand more so than the left.

These lights vary in intensity and last from five to ten minutes. It is a cold blue-green light, and you can perceive a radiant phosphorescent vapour rising from the finger-tips. Occasionally the whole surface of the hand will resemble a luminous slate, or there will appear a luminous spot on Wolf's neck, nose, upper arm or his hip. The phosphorescence is transferable, for if he rubs his luminous hands on the table or any other object, a luminous patch is left behind.

At other times it is as though the Medium shook drops of a radiant fluid from his finger-tips. Then these drops continue to show forth as bright little stars that you cannot rub out for a considerable time. Dr. Simsa says he once caught up one about as large as a pea on his hand; it lasted for quite two minutes, but the instant a light was turned on everything vanished.

This supernatural light seems to be alive. It breathes and pulsates rhythmically, with constant changes of intensity. Rub or blow it away and it will instantly re-appear. It is most assuredly a vital fluid intimately connected with emotional consciousness; for as soon as the Medium displays any excitement, the radiance increases, sometimes throwing off luminous flashes as of miniature lightning.

It is subject to suggestion, for one evening Dr. Simsa silently desired that a wreath of little stars should be hung round an old Russian cross that stood upon the dresser—and it was done. Another time, the Medium drew attention to lattice-work in the garden; we went to the window, the upper edge of the lattice was lit up.

It is interesting to note that it took a couple of years to convince Wolf that he himself had anything to do with the mischievous spirits that haunted his surroundings. Stones were hurled through his windows and on to the roof; and worse still, his own and his neighbours' ducks and hens had their necks wrung. Poor Wolf got into serious trouble with his neighbours and with the police, and indignantly set himself with a friend, armed with a gun, to run the miscreant to earth. They saw dim shadowy forms which they hunted all round the premises and several times shot at—of course without stopping the trouble.

Similar forms have taken shape during some of the seances. In December, 1931, says Dr. Simsa, in the presence of twelve witnesses, a "White Lady" materialised. This nun-like figure only showed itself when the seance atmosphere was still and peaceful. Occasionally an animal materialises and moves about the room growling and sniffing and emitting a foul odour: at such times the Medium evidently suffers great discomfort—he twists and writhes and shows every sign of fear and distress.

Dr. Simsa adds that during a period of considerable financial anxiety, Wolf and a friend of his were visited one evening by a hideous monster holding a death's-head in front of him. The two men ejected the creature after a considerable struggle. Soon after, there was a knock at the door; they opened it, and a tiny replica of the creature slipped inside and immediately began to grow until it had assumed its former huge proportions.

"Such things are distinctly terrifying," says Dr. Simsa. "During times of stress or anxiety, similar huge phantoms of hideous and forbidding aspect have materialised during the sittings and been witnessed by the entire circle."

"TEA-TALKS"

DR. CANNON ON RELATION BETWEEN PSYCHIC
SCIENCE AND HYPNOTISM

ONE of a series of informal Tea-Talks was held at the Mayfair Hotel, London, on Sunday afternoon. There was a large and distinguished gathering, amongst whom were many well-known doctors, assembled to greet the chairman, Dr. Alexander Cannon. The speaker was Prof. Erskine, the well-known Hypnotist, and Mrs. Ch. de Crespigny was the guest of honour.

Dr. Cannon emphasised the close relationship between the practice and findings of Psychic Science and the methods of Hypnotism and Suggestion, and expressed the hope that the future might see a closer alliance between the two subjects, and that Mediums might be used for more important purposes for humanity than the continual production of phenomena.

Prof. Erskine related many remarkable cures in his experience—including paralysis, blindness, and in one instance dumbness. He emphasised that it was the co-operation of the patient more than any power on his part that accomplished such cures. Some interesting experiments were then carried out on a hypnotic subject.

Mrs. de Crespigny in an excellent speech distinguished between Hypnotism and the work of the Medium, and pointed to the value of the latter in furnishing proofs of survival.

The next Tea-Talk will be on March 4th, when Mr. J. D. Beresford, the author, will be in the chair, and the subject of Faith-Healing will be introduced by Mr. Garland Anderson. Dr. Cannon will be the guest of honour and will speak of some of his experiences in healing in the East.

Readers may be interested to know that *The Invisible Influence*, by Dr. Cannon, has reached the 11th Edition and contains a foreword by the late Dr. David T. MacLeod and a new preface by the author.

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FROM ALL BOOKSELLERS.

"POWER" ON MEDIUMSHIP

SPEAKING through Mrs. Meurig Morris at the Æolian Hall, New Bond Street, London, on Sunday, February 11th, "Power" continued his examination and explanation of the doctrine of Reincarnation.

It might, he said, to Western people appear to be a retrogressive step when, having passed through the purgatorial fires and eliminating all desires and thoughts of an undeveloped type, a soul should return from this higher condition or heaven-world to the earth plane. Man, however, was a little unit or microcosm in the macrocosm and it was essential for the development of the macrocosm that all units or microcosms should become perfect. Man did not live to himself alone, and by his return to the lower plane with his inderent qualities he was able to help the less developed of humanity. This was illustrated by humanitarianism and efforts made by progressive souls for the good of the less fortunate people in the struggle for existence upon the earth-plane.

"We can no longer accept," continued the control, "the physical province as being the centre of all existence, but must realise that the microcosm is the point around which all actions, desires and thoughts revolve. This trinity of energising forces, which manifest through the various vehicles of man—or the microcosm, can by concentration and meditation bring into greater activity the various provinces of his being, which means the extension of consciousness and the awareness of the superphysical realms."

"Power" then emphasised with appropriate gestures and variations of tone, that this had nothing whatsoever to do with mediumship, but was simply the activity of the power within; and that it was possible, with the awakening of these powers—especially that of mind—to read the impressions made upon the reflecting-ether and so reveal the history of a past individual—or that of any other object. This in itself did not prove survival but demonstrated that no experience or manifestation of life upon the physical plane had been destroyed. He stressed another important point; the possibility that during the suppression of the physical consciousness the memory within the Thinking Principle could be awakened of some past life and a previous personality dominate the physical during this dissociation.

"It was well to remember," he said, "that, just as the result of all experiences could not be destroyed and were absorbed within the microcosm, so the memory of the past personality was enveloped within the Thinker. This did not in any way weaken the position of mediumship—though," he added, "there was much phenomena attributed to discarnate entities which really came from another source altogether. The proof given of survival through mediumship was the breaking of the soil of materialism in preparation for the greater knowledge of evolution which would be made known."

It was necessary for the serious student to realise the tremendous amount of credulity which was so prevalent amongst those believing in survival and by his efforts help to place this knowledge in a position where it might help towards the improvement of the human race. This could only be done by right thinking, right feeling and right action. Mediumship, no matter how good it might be, did not mean spirituality.

Mr. Laurence Cowen presided, supported by General Sir Holland-Pryor.

"DIRECT VOICE" OVER THE TELEPHONE

In a lecture on the "Direct Voice" before the Edinburgh Psychic College on Friday (February 16th), Mr. G. L. Hadden described recent experiments in which direct voices had spoken into an ordinary telephone and carried on conversations with persons who had been called up in their own homes by the sitters. A detailed account of this amazing experiment will be published in *LIGHT* next week.

A SUDDEN "PASSING"

MOTORIST DESCRIBES HIS RECEPTION ON THE "OTHER SIDE"

DESCRIBING a seance conversation with Mr. T. M. Tunbridge, Mus. Bac. (Oxon.) who was killed in a motor accident in 1932, Mr. Guy P. J. L'Estrange gives the following dialogue in his *Psychic Corner* in the *Yarmouth Independent* (February 17th):—

THE DIALOGUE

"Tell me something about your passing, will you, Mr. Tunbridge?" said Mr. L'Estrange.

"Well, it happened so suddenly, you know," was the reply, "One minute I was fit and well on your earth—the next, I had made a quick dive into the spirit spheres. I remember realising that I had lost control of the car; then the wretched thing mounted the bank, my wife cried out 'We're over—we're going over'; and it seemed only a moment later when I opened my eyes to find myself in strange surroundings."

"You can't recall the actual crash? — You felt no pain?"

"None at all!" came the brisk response. "My last recollections of the earth-plane are the mound up which the car dashed, and my wife's cry. After that, as I said before, I woke up to find myself in a place which I couldn't recognise."

"A garden, wasn't it?"

"Yes, a very fine garden. I found I was lying on a soft, grassy bank, with trees and flowers growing all round. It seemed a beautiful sort of place, and for a few seconds I didn't bother to wonder where I'd got to, but just lay still to collect my thoughts a bit."

"Then, all at once, I remembered my wife and niece, both of whom had been with me in the car. How had they got on, I wondered. I sat up suddenly and gave a glance round, to see if I could catch a glimpse of them, and next moment I nearly jumped out of my skin."

"How was that?"

"Because, you see, I saw my father standing by my side, and, of course, I knew he was 'dead.' With him was a very charming woman, and several other people who were strangers to me, including a swarthy-looking chap of the Arab type."

"As soon as they saw I was awake, my father came forward, with the young woman on his arm, and then, I believe, I tumbled to the true state of affairs. I had passed over, in the accident, of course, and my father and mother had come to welcome me on my arrival in the Spirit World."

"I daresay, Mr. Tunbridge, that your knowledge of Spiritualism helped you to realise what had happened to you sooner than might have been the case if you had known nothing about such things."

"Oh, yes!—Yes!—Not the least doubt about it. As it was, I kept wondering occasionally whether I should presently wake up to find the whole experience was a dream. These sudden transitions take some getting used to, you know."

Turning to the subject of music, Mr. L'Estrange asked:—

"When a concert is organised from a higher sphere than your own, does the music seem better than usual?"

"Of course it does! It is beyond anything you can imagine on earth and has a most overpowering effect on the audience. I have heard fine music on the earth-plane, but none that would bear comparison with what one hears in the Spirit World."

"How do the instrumentalists appear to you?"

"Oh! as often as not you can't see them. A bright light floods the place and the music seems to come to you on that light, if you can understand what I mean. It is possible to recognise various instruments by their sound, but there are some which are new to me—anyway, I can't classify them by their notes."

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SYLLABUS ON APPLICATION.

TELEPATHY AND SPIRIT-COMMUNICATION

AT the Free Public Lecture on Tuesday evening last, Mr. W. H. Evans spoke on "Telepathy" which, he said, was in great favour as an explanation for the mental phenomena of Spiritualism. That thought was sometimes transmitted from one mind to another without any known means of communication was undoubtedly a fact, though experimental telepathy does not indicate that it is an easy process. How it was accomplished was not known. Indeed, mental processes were so obscure that even the best psychologists could throw very little light upon them. In every-day life they were acquainted with the experience of thinking of the same thing that someone in the company mentions. They were prone to accept such experiences as evidence for the transmission of thought from one mind to another as in telepathy. If they analysed it, they would probably find there were circumstances leading up to the result—a train of thought set going in conversation, an object seen, setting in operation a similar train of ideas, or similarity of mood induced by the surroundings, all played their part in daily telepathic experiences.

Perhaps, he continued, one of the best forms of telepathy is supplied by the practice of psychometry. This is wholly impressional—there being a reception of sensations, thoughts, etc., conveyed in some obscure manner by holding an object in the hand. How it is accomplished we do not know, and the psychometrist is unable to help us. Indeed, if he starts to analyse his sensations, he generally stops the flow of impressions. He may afterwards give some description of his feelings, but unless one is a skilled psychologist, it does not throw very much light on the "how" of the matter. That an inanimate object should retain impressions of its surroundings, or of the people who have handled it, is a remarkable fact. It is not only a question of psychology, but of physics, for it has to do with the very constitution of matter itself! Of what is matter composed that it is capable of retaining within it impressions which belong, not to the realm of matter as ordinarily conceived, but

to another realm, that of consciousness? If we postulate an atmosphere, or aura to everything, this must be of a character that can retain mental impressions for an indefinite period, for the psychometrist will describe conditions of ages past, even remote geological periods, as witness the experiments of Prof. Denton.

Reverting to the question of spirit-communication, the speaker said he thought the theory was very much overworked. If a friend informs us of some matter with which we are already acquainted, we do not formulate some wild, weird, or woolly theory that he has picked the information from our minds, we simply think he has acquired it in the same manner as ourselves. When a Medium controlled by a friend whom we know mentions facts with which we are well acquainted why should we suggest that he is reading our thoughts? Can he read our thoughts? What evidence have we that he can or does? Is it any more reasonable as a theory than the simple one that it is a friend who is talking over old times and telling us about things with which we are mutually familiar? Is not the most natural theory likely to be the one nearest the truth?

"REVELATION"

THE short Foreword to this book* states:—"These messages have come from time to time through the hand of one who is no professional Medium, and had never experienced anything of the kind before." This sufficiently explains their origin, and we may add that the automatist is a lady who was in close connection with the communicator during his earthly career: a connection which, as is manifest from the script, is of the kind which lasts "beyond the mortal span of life."

The comprehensive nature of the teachings set forth renders careful perusal necessary, yet the reader is never wearied by undue repetition or obscure phrasing. The communicator plainly indicates that he was an Army Officer; that he was also one of great distinction is apparent in the chapter headed "Indianisation," as well as by his remarks elsewhere in the book.

But it is more especially to the spiritual, though none the less practical teachings regarding everyday life, that the reader's attention will be drawn. These have a beauty all their own, which is further enhanced by the natural and conversational manner in which they are conveyed.

When the communicator writes of modes of communication between earth and the spheres beyond, it is apparent that his experience of such methods has not been very extensive, but, even if that is so, he proves himself able to give useful advice. (His several references to being "without a body" suggests that he means "without a physical body"—an error in transmission which may easily occur in automatic script.)

The book is suitably divided into short chapters, each so complete in itself that to quote passages from them would not help to convey any adequate idea of the high spiritual value of the teaching itself.

In concluding this latest review of a little book of large import to all, we are content to extract only the following few words—from page 76—which serve as a good example of that simplicity of expression which is such a charming characteristic of the communicator in all his messages:—

"We are very happy here, but never think we have passed beyond needing the love and friendship that we so badly needed whilst we were on earth."

We can confidently recommend this book to all as a high-toned exposition of idealism which is greatly needed in the present world.

L.H.

All proceeds from the sale of this book are devoted to charitable purposes.

*Revelation (15th impression.) Price 3/2 post free; to be obtained from the Office of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7.

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PROBLEMS OF PSYCHIC PHOTOGRAPHY

MR. T. A. DAVIDSON'S CONCLUSIONS

In the issues of LIGHT for February 9th and 16th, we published an instructive analysis of the problems of psychic photography by Mr. T. A. Davidson. Unfortunately some of Mr. Davidson's "conclusions" were omitted and these we now give in full as follows:—

SPIRIT photography may be divided into the two kinds, external and internal to the camera. The case of external photographs is merely that of ordinary photography. The case of internal photography appears to resolve itself into two phases, the exposure time being divided between them, viz., (1) the lens being used to impress a normal photo of the sitter on the plate; and (2) the passage of light through the lens being cut off by a psychic screen. A psychic mould or transparency being now used, being supported and surrounded by ectoplasm which can be rendered luminous as and where required by the spirit operators.

The wave-lengths of the effective radiation used should lie between 220 and 390 mm in the ultra-violet.

Further work, utilising suitable light filters in contact with the plate, should result in reducing this broad range of wave-length to a comparatively narrow band. The information so gained would enable greater attention to be focussed upon the most suitable materials to use, with probable improvement in method and result. The use of light filters will afford scientific proof, in that, though positive results may be obtained with a filter passing the effective radiation, a negative one will be obtained with a filter which does not transmit these rays.

Skotographs appear to fall naturally into the same category as "internal" photographs. The plates used are enclosed in light-tight envelopes, or dark slides, either of which will furnish a dark cabinet for the spirit

operators. It is presumably quite as easy for them to print their psychic transparencies on the plates when in either of these containers, as when the plate is in the camera.

The varying sizes of the extras is a peculiarity that would appear to be entirely at the discretion of the spirit operators, and not to be the result of the manner in which the psychic moulds have been used. For that matter, we have no justification in selecting any one size of face as standard, unless by the measurement of extras on actual prints of *all* the photographs, of *all* or most of the spirit photographers, we can show a very high percentage of one definite size. So far as I am aware, no such census has been compiled. It would nevertheless be of interest.

The different angle of lighting of the extras might be explained by locally increased intensity of luminosity of the surrounding ectoplasm.

Can we consider distortion when it occurs, as merely examples of careless work on the part of the spirit operators?

When we grant to the spirit operators the capability and power to make psychic moulds, why should we limit them to plain extras, and question their ability to produce extras showing flowers, five-pointed stars, and screen markings, or to make copies of pictures already in existence?

I have not considered seriously the suggestion of some Continental experimenters, that our conscious thoughts may make an image upon the plate. How do they know that the results may not be crude skotographs, produced and impressed by spirit operators at the call of persistent thought? Until this possibility can be disproved, it would only complicate the immediate problem to give the idea serious thought.

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